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A Generall

ADVERTISEMENT

For the better observing and keeping of our monthly Fast, commanded by His Majesty and both Houses of *Parlimeut*.

And for the better ordering of Innes, Tavernes, Ale-houses, and all manner Victuilling houses, and the like.

That thereby this Fast being kept from all manner of Disorder, wee may happily attaine to true peace and quietnesse, and the Grace of God, for which it was instituted.

G. S.

Novemb. 28.

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A generall Advertiſement for the better obſerving of our monthly Faſt.

FOR the better obſerving and keeping of this our great and Generall Faſt, commanded by His Majeſty and both Houſes of Parliament, for the generall good of the whole Kingdome, in which is found much neglect by many ſorts of people to the great diſhonour and diſobeying His Majeſties Command, and the Command of both Houſes of Parliament herein.

It is thought fit and requiſite therefore, that all Good Chriſtians and true Subiects, of what nature ſoever, that are Houſholders, to order themſelves and their affaires, ſo that upon that day or dayes wherein they are commanded to faſt, they have not any let or hindrance to withdraw them from ſo good a worke, but for that time or times to lay aſide all manner of worldly affaires, and tend onely to the ſervice of God, and to be carefull to ſee that their Children, Servants, and all ſuch as be under their charge, may truly and duely, keeping the Church, hearing Divine Service and Sermons, abſtaining from all manner of Fleſh, or delicious

meats, and likewise from all manner of vices or any thing that is contrary to the keeping of a tru fast, or may any waies hinder our deuotion or draw us from the true service of God, To the breach of the command of his Majesty and both the Honorable Houses of Parliament.

and for the better understanding of the true fast is that as I had said before, we must first abstain from flesh and all maner of Delitious meats, hot wines, or strong drinke or the like, whereby the flesh is pampred and made high, that many times it rebels against the spirit, causing in us a neglect of the seruice of God, and carlesnes of our duty towards our parents, and Prince, or regardlesse of the loue we ought to beare to our neighbour, and make us more apt daily and hourly to run into all manner of vices which is the cause that at such times of fast we ought to abstane from flesh not for that it is hurtfull to the body to eate, but hurtfull for the soule, in that we are hereby drawne into temtations and so hereby loose the benefit thereof which is the grace and fauour of God, for when are men more apt to sinn then in the heate of flesh the heate of blood, and the like.

Then if we will fast from sinn as we pretend let us first fast from the causers of sinn which is delitious meats, hot drincks and the like as I said before and by that doing we may with out doubt the better fast from sinn and so fasting from sinn, gain the grace and faiuor of almighty God his eternall

loue

love, and in love of our Neighbor which are the things required of us in this Fast, it is good also that all Inns, Taverns, and Alehouses be more strictly lookt unto, and that they be not suffered on these dayes appointed for Fast, to open their doores to let in any company to drinke, more then upon necessity, as to Strangers, Travellers, or the like.

For it hath beene observed and noted, that many disorders have been and daily are seene in this Fast, committed by divers people on those dayes, as extraordinary eating, drinking, swearing, and divers other abuses or absurdities, not fitting the time, nor indeed not fitting any time, especially upon such a time as we are commanded to offer to God the sacrifice of our hearts, by Fasting and Prayer, which are workes to bee done with a true and sincere devotion, in a godly and most Christian-like way,

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suppreſſing our wonted untam'd wills, and not to run on headlong, not minding what wee goe about and like bruit beaſts make all dayes and times alike, which is no faſt at all.

Therefore if wee meane hereby to gaine the Grace and Favour of God, the love of our King and Parliament, and our owne generall good; Let us obey their Commandements, and if commanded to fight, let us faſt; if to pray, let us pray, but in this we are ſtrictly commanded to faſt and pray not for the good and benefit of them in particular, but for the generall good and benefit of the whole Kingdome, the eſtabliſhing of the true faith, and the obtaining of true peace and unity amongſt us all.

For which we are commanded to offer to Almighty God in recompence of our diſobedience to his eternall Maieſty every month a day, and that day to be ſeriouſly kept according to the promiſes it being not ſufficient, as is afore ſaid, to faſt all day and to feaſt at night, or to faſt all day and to be drunke at night, as too many in this City and Kingdome doth, but we endeavour to keepe it duly and truly, not violating and prophaning any part of it, but that the night as well as the day being obſerved from all manner of vices, dedicating our ſelves for that time wholly to the ſervice of God, otherwiſe it is no Faſt at all, but a deceiving of our ſelves, and a robbing of God of his Honour and

Glory

Glory, for which it was instituted and commanded.

Surely we have more need to offer to God every weeke a day, and every day an houre to be spent in prayer and good workes, whereby to appease the wrath and anger of God, which we are so daily like to fall upon us in this dangerous time of war, being altogether uncertaine how long wee shall live, or how soone we shall be cut off; therefore if we duly consider with our selues the dangers that wee now live in, we shall finde that we never had more neede to Fast and pray then now.

Wherefore let us all with one assent submit our selves to His Majesties iust Command, and the iust Command of both Houses of Parliament, in the true keeping of this great and generall Fast, as a worke of piety, craving the aid and assistance of Almighty God herein, that we may the better dispose our selves thereto, to His honour and glory, and so doing there is no question but wee shall thereby gaine the Grace of God with his love and Fauour in all that we desire a true unity betweene His Maiesty and the Parliament, an establishment of the Lawes Spirituall and Temporall, the abolishing warre, and the setling of peace throughout the whole Kingdome, Almighty God grant it. *Amen.*

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Wheres quiet peace
there God alone abides,
Wheres wrath and anger,
nought but mischiefe rides,
Wheres Love and Friendship,
goodnesse doth remaine,
VVheres hate and envie,
discord there doth raigne
VVhere Neighbours love,
and loving all love God,
There will true happinesse
finde in that Land abode,
VVhich here in England
I wish may increase,
All rest, repose, content
and quiet peace.
Then Fast and pray,
all Discords to suppresse,
Serve God each day
and live in happinesse.

FINIS.